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BIOGRAPHY.

LIFE OF FRANCIS TURRETTINE.

[*Concluded from page* 54.]

TURRETTINE was a modest divine, if ever there was one. As at mount Sinai the Lord set bounds to the curiosity of the Israelites, so there are certain limits fixed by God to human knowledge in this world; and some things in the scriptures over which Jehovah has thrown a veil, and which we will not and cannot know, till we see Christ as he is. He had continual heaviness in his heart, because he saw all things in the world and church growing worse and worse. He saw, with the utmost concern, the coat of Christ torn to pieces; the progress and increase of error; the apostacy of many from the reformed religion, either through a cowardly or avaricious spirit; the awful mysteries of christianity weighed in the balance of depraved reason, and sported with by petty philosophers and profane infidels; the introduction of a flood of Arian, Socinian, and Arminian errors, nay, of the horrors of atheism. These things made him almost shed tears of blood. He admired, but did not seek to comprehend the deep things of God; and he was wont to tell his pupils, with awful solemnity, that it was the province of a mad philosophy, and an evidence of of a bold impious spirit, to seek farther than the plain decisions or native consequences of revelation.

Turrettine lived as he believed, and walked as he taught. He was foremost in every thing lovely, grave, and of good report. He was not like those who speak as angels, and walk as men. What Nazianzen said of Athanasius was eminently true of Turrettine: He was low in his opinion of himself, but sublime in all his actions. Though Turrettine wished to do actions worthy of

praise, yet he did not court the applause of men; nor did he ever thrust himself forward to public observation. A well-earned reputation he did not decline; but he neither studiously sought it, nor built it on the ruins of another man's. As far as can be observed, he never acted to please himself. All he did was for the glory of Christ, the good of the church, and especially for the advantage of his pupils, who were dear to him as his own soul. Turrettine was not like many divines, who despise every thing but their own productions; who defend an opinion, not because it is true, but because it is their own; who measure themselves by themselves, and are not wise. His authority was never stretched too far. He might have enjoined, but for love's sake, he rather besought. His mind was the very seat of candour, and consequently a stranger to those little jealousies and unsanctified heats that disgrace the religion of Jesus. He was not an evil speaker, nor soon angry at an opposing brother. His character, in this instance, was the reverse of Jerome's, and other great men mentioned in church-history, who, on all occasions, treated their antagonists with the utmost severity of manner, and acrimony of style, and thus injured rather than promoted their cause. Our deceased friend was a great lover of peace: he often said, that the ministers of the gospel of peace ought not to be the heralds of war; and that the trumpet of Zion should not be sounded to excite contention among saints. He often lamented, that in time of common danger, divines should, by their petty squabbles, open the gates to the enemies of truth.

Turrettine did not, through envy, look with an evil eye upon the excellence and reputation of other men. He was a real friend to humanity, and to humanity in affliction. Nothing excelled his beneficence, but the happy way of his discovering it. The widow and the fatherless, the orphan and the stranger, found in him a patron and defender. He was, in fact, what the scriptures and the fathers of the church say a bishop should be, given to hospitality, and a lover of the poor. As Olympiodorus speaks, he did not measure his bounty by his wealth, but from the largeness of his affection to the needy. His house was a kind of home to every religious stranger that visited Geneva, and none left his house without profit; for he reckoned with Titus and Frederic I. that a day was lost in which he had done no good. Turrettine was very laborious in study; his mind was always on the stretch. His study was his pleasure and recreation.

In a short time after he was made professor of divinity, he was called to the rectorship of this academy. This office he dis-

charged for many years, with much credit to himself, and advantage to the republic, and delivered anniversary orations in the fullest assembly of the Genevans, on topics worthy of a man of God, and of a polite and religious audience, viz. On the origin or birth-day of the school and academy; on the election of pope Alexander VII; on the union between virtue and truth; and on the prejudices that hinder the spread of the gospel.

In the year 1662, another office of great honour and difficulty was imposed upon Turrettine. When the walls of this city were to be repaired, and the expense was found more than the state could bear, it was agreed to seek the assistance of the Swiss cantons, and of the United States of Holland; and none was reckoned more fit for this embassy than the son of Benedict Turrettine, who had been more than forty years before sent for the same purpose. Francis Turrettine left Geneva in the month of May. His reception at Basle was very flattering; the divines of that seminary vied with each other in testifying their great affection for him. From thence he went to Holland, where their High Mightinesses received him very cordially; and, as a token of their esteem, honoured him with a golden chain, and a large piece of plate. Turrettine could never forget the attentions he received in Holland, especially the marked regard of that miracle of our age the prince of Orange. His embassy succeeded to his wish; and if we are silent, the fortifications of the city will cry out. It is unnecessary here to narrate how much the churches in Holland, especially the church at the Hague, wished to have this luminary of the reformation again among them. But their attempts to recall him were fruitless. He left them; and, from a strong love to Geneva, broke through every entanglement of honour, affection, and grief. He continued, however, to correspond with the great and good men of that country to the day of his death. Turrettine taking another route on his way home, travelled through Germany, and returned home by the way of Paris. Thither he went to congratulate his old preceptors. Those of them who were alive, rejoiced to see their former scholar, now wiser than his teachers. He preached twice to most crowded audiences in the church of Charenton, which, alas! is now no more. At that time he became acquainted with the matchless John Claude, the glory and eminent defender of the reformation, whose character is far above my praise. Turrettine returned safely home, and was received with open arms by all his countrymen. The city and church, though at that time in mourning on account of the death of the great Leger, were comforted by the arrival and presence of Turrettine.

He returned to his work with greater alacrity than ever. In the year 1668, he was again rector of this academy, and, with his usual judgment and eloquence, delivered an oration on the preservation of Geneva, and the evils and scandals of the church. Nothing was now wanting to his external happiness but a consort. He married, about this time, Elisabeth de Masse, a most illustrious virgin. She brought him one daughter, and three sons. Only one of the sons is now alive, and seems, in every respect, worthy of such a father.

In the year 1664, Turrettine refuted the letter of the pope, and vindicated the reformation from the cavils and reproaches of its enemies. In 1666, he published his disputations concerning the satisfaction of Christ, against Socinus and his hell-hatched brood. In the year 1674, he corrected his celebrated System. With this system every divine ought to be acquainted, otherwise he will fight in the dark against the enemies of the truth. Turrettine long hesitated whether he should publish his great work. He knew that the world was already filled with books of this kind, and that the taste of the age was fonder of books that fed the fancy than instructed the mind. His love of truth, and the cause of Christ, however, prevailed over his inclination, and that work, so long desired by the public, was published, and gratified their fullest expectations. He received letters from many learned divines, testifying their approbation of his views of divine truth. He published his sermons the same year, which are in almost every body's possession. In the year 1668, he revised and published his Disputations anew, and added ten new ones to that edition. He had begun to revise part of his System, when he was taken to heaven by the sovereign Head of the church.

This man, who feared God greatly, had been long bowed down to the grave with grief, on account of the melancholy state of the reformed churches. As was said of Basil, so we may say of Turrettine; "While others regard only their own things, and see only what is among their own feet, or what concerns their own interest, he went farther, his spirit trembled for every thing done against Christ's spouse; in every thing he was moderate, but in this knew no bounds; when truth lay in the street, when the members of Christ were scattered, he could take no sleep, his soul was rent with anguish." How often have we heard him groaning, and seen him weeping over the massacres of Piedmont, and when he beheld the miserable remains of our brethren there? How often was his face foul with weeping at the state of the protestant churches in France, who are now the sport of bigoted

priests and faithless tyrants? With what feeling did he repeat the latter part of the eightieth psalm? Great God, thou heardest these groans, thou sawest these tears; and ye, my hearers, have seen him in tears, when bewailing the churches of Christ. The Lord hath now wiped all his tears away: and thus we come to the concluding scene of his life.

Turrettine's health had long been very good. If the strictest temperance and an unshaken mind could have insured a long life, he had lived long indeed! We seldom saw him sick. He was sometimes subjected to a colic, and twice felt the excruciating pains of the gout. We promised ourselves a long possession of such an invaluable treasure; but it was determined otherwise. Turrettine's great soul could dwell no longer in the frail tenement of the body! On the 26th of September, 1687, the day in which he was first confined to bed, he rose very early, long before the rising of the sun, and wrote letters to some of his dearest friends in the church; as to Heidegger and Peter Jurieu, the luminaries of the age in which they lived, and would have written more, but his strength failed him. He conversed, that day, about the interests of the kingdom of Christ, with several of his friends, till ten o'clock, when, on a sudden, he felt the approach of the last enemy. O happy day, that found him so employed! As soon as he felt himself seized with this sickness unto death, his mind looking into futurity, augured the issue, and he did not chuse to conceal it from his dear sister. Whenever I heard of his distress, I hastened to his bed-side, and was thus accosted by my much-esteemed uncle. "The time is now come, when, to my inexpressible joy, I will be delivered from the prison of the body, and am only sorry, that, through my great affliction, I cannot pray as I ought to my eternal Father. I know, however, whom I have believed, and whom I will trust, while I have any being. My soul pants, through all its powers, for Christ, and none but Christ. This I earnestly beg of God, that, having forgiven all my sins, he would give me strength and patience to bear my trouble, and give me an easy passage to a blessed immortality." The most skilful physicians in Geneva were called, in order to relieve, if they could not remove the disorder. While they were exerting all their skill, he was addressing himself to the great Judge of all, in the words of David, "Enter not into judgment with thy servant;" and "O Christ, wash my soul in thy blood." "Hear, Father, the powerful voice of his blood," &c. On the following day, the physicians, with great concern, informed us, that all the powers of medicine could give him no relief. We hoped for his recovery, and stood

weeping around him. He collected in himself, and prepared for all events, said to us, why do you weep? The way of death must be trod once by all. The life we now live, is not life: it is the abode of sin; a sea of cares; a school of sorrow; it is death itself. The life which I am soon to live, is only worthy of the name. O! when shall I leave this habitation of sin, this field of affliction? O! when shall I be dissolved in death, be master of myself, and enjoy eternal happiness in the presence of Christ? The last day he lived, he spoke many affecting things to his son (Alphonsus), and, among other things, gave in charge the four following: the care of the church of God, if ever he was a minister; a love of truth, humility, and charity. And when I stood beside him, he exhorted me, in the strongest expressions, to diligence in the work of the Lord. Many things he said, which grief permits me not to utter, but which I shall never forget while I live. Towards evening, he was observed to decline rapidly; but he told us, he would not die that night, but would see the light of another day! We all admired his patience in his trouble; and if, at any time, through the force of his distress, an impatient word escaped him, he instantly returned to himself, and praised the infinite mercies of God. The next morning, he knew his dissolution was near. "The day is now come," cried he, "when I shall go forth to meet my Saviour. Farewell, cruel absence, for ever!" Michael Turrettine, a dear relation of the deceased, and professor of oriental languages in the academy, came to see his dying friend. He bore witness to the truth of religion; confessed he had been a great sinner, and needed much repentance unto life; but declared, that he had the fullest assurance of the remission of his sins through Christ; that he embraced the divine mercy with all his heart, and, as a dying man, begged of God that he would wash him in the blood of the Lamb, and receive him now into the mansions of the blessed. He recommended to him the church, the academy, and his son. He begged of him, to salute the senate in his name; and to tell them, that he died in the same faith in which he had lived, and which he had taught; to exhort the brethren in the ministry, to lay aside all guile and differences, and strive together for the faith of the gospel, and in the work of the Lord; to live mindful of their common order, character, office, mortality, and the account they must render of their stewardship at the tremendous tribunal of God!

We continued praying, and when one said, Let us go to the throne of grace, he cried out, as if impatient of delay, Let us go, let us go! His face was not like that of a dying man, but of one

that was triumphing! He seemed to be in heaven, not on earth. Immediately after this, he gave us his last benediction, commending us to God with all his heart, and, without any convulsion of his body, without any contortion of his face or eyes, he fell asleep in Jesus. Blessed are the dead who die in the Lord!

Thus died Turrettine, aged sixty-four years. God grant that we all may be enabled to live as he did, and to die in like manner. Amen.

RELIGIOUS AND MORAL DISCUSSIONS.

WALKING IN CHRIST.

"As ye have received Christ Jesus the Lord so walk ye in him." It is necessary for a christian to be ever coming to the Saviour just in the same manner, and for all the same purposes, that he came at first. When he is renewed it is only *in part*, and it only gives him an assurance that God will never fail nor forsake him. He is not only still a sinner, but must seek renewed and constant pardon for the sins he is daily and hourly committing. He is to be as earnest for the pardon of these sins, as he was for the first pardon he ever received; or, rather, more earnest, if possible, as he sins against greater light, and greater obligations: and this pardon he is to seek in the same way from the same views of the infinite riches of grace in Christ, and the free offer of them, that at first brought him to reconciliation with, and hope in God. To the very end of life, and in the article of death itself, he must continue to do this.

From "the fulness of Christ," we receive sanctification as well as pardon: and as the hope of being strengthened from Christ for the spiritual warfare was the ground of encouragement to the soul at first, so this hope is to be cherished in the same manner continually, and is to lead us constantly to the throne of grace, "that we may obtain mercy and find grace to help in time of need." In a word, in every part of the believer's course, it is his duty and his privilege to set Christ before him, in all the same views, and for all the same purposes, as when he first savingly embraced him. He wants grace from Christ as really for what is yet to come, as he did in any time past: and he should consider himself daily as starting anew in the christian course, and should look to his Redeemer as he did when he first set out. This was clearly the practice of the apostle, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things

which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Philip. iii. 13, 14.

ON HARMONIZING THE SACRED WRITERS.

INFIDELS have sometimes made a great handle of the apparent discordance between some of the writerso f the sacred scripture. The seeming disagreement of the accounts given by the different evangelists, relative to the resurrection of our Saviour, were, for a long time, a standing topic of this sort, on which they delighted to dwell. At length Gilbert West (who, it is said, changed from deism to christianity in consequence of examining this very point) showed, in a most incontestible manner, that there is no contradiction whatever, between the evangelists on this subject. That some facts are mentioned by one writer, and some by another, and that by putting them all together, there is so far from any thing like contradiction in the result, that a complete and concordant history or statement of that important transaction is produced and exhibited. The same thing may be still further illustrated by showing, in some cases, how the evangelists might have omitted a part of what they actually narrate, without any violation of truth, and yet have given as much ground for the charge of condiction as in any instance in which it has been alleged. An example of this kind occurs in Luke ix. 32, where the evangelist records that during a part of the time of our Lord's transfiguration, " Peter and they that were with him were heavy with sleep." Now if the sacred historian, in this place, had mentioned only this circumstance, which all the others omit, and had, in his turn, omitted all that they so particularly relate, it would have been said that here was a gross and manifest inconsistency: that two evangelists tell us of the glory that was seen by the apostles, of the transport which they experienced, and of the speech which Peter made, and yet that Luke tells us, in contradiction of all this, that Peter and they that were with him were heavy with sleep. But, in this case, it has pleased God to remove the ground of this objection by directing that, in immediate connexion with what has been quoted, it should be added, "*and when they were awake* they saw his glory, and the two men that stood with him." Yet, if infinite Wisdom had seen meet to leave it to the industry and candour of the readers of the New Testament, in this instance as in that of the resurrection, to *combine* the narratives of the several writers, in order to obtain the whole story, the perverse minds of the enemies of truth would

probably have led them to cavil as much on this subject as the former.

It may be of importance to the interpreters of scripture themselves, to keep an eye to the circumstances here alluded to, more than they have usually done. It may serve, perhaps, to solve a seeming difficulty in regard to the account which the evangelists give of the conduct of the two malefactors, who were crucified with our blessed Lord. John says nothing particular on this subject, but barely states the fact that "they crucified him, and two others with him, on either side one, and Jesus in the midst." Matthew, after relating the bitter taunts and revilings of the Jews, adds, "The thieves also, which were crucified with him, cast the same in his teeth." Mark also expressly affirms, that "*they* that were crucified with him reviled him." But Luke gives an account which seems to differ from this. "And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us. But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." Luke xxiii. 39—43. Here only *one* malefactor is represented as railing at the Saviour. Nay, one is represented as rebuking the other, as justifying the sentence that inflicted death on themselves, and declaring the perfect innocence of our Redeemer. How are these accounts to be reconciled? Perhaps in no other way than this—At first they both reviled the Lord Jesus; but at length he changed the heart of one of them by a miracle of his grace, and then this one became his advocate, rebuked his comrade, relied on Christ for salvation, and received the assurance that he should be saved. This exalts the sovereignty, richness and freeness of divine grace, beyond all estimate and conception. Nor does this diminish, but perhaps increase, the probability of our construction. The word of life abounds with the most numerous and awful warnings, to avoid the danger of delay in making our peace with God. One instance, however, a solitary instance, was to be given, of mercy found at the last, and in the most unpromising circumstances. This very case is always resorted to and considered in this light. Every circumstance, then, which magnifies the mercy, every circumstance which shows that it was the infinite grace of a God

which was displayed, is rather what we ought to look for, than be surprised that we find. What some commentators say, that the expressions of Matthew and Mark are an enallage of numbers, where the plural is put for the singular, is a mode of getting rid of difficulties which does not appear to me reputable to the sacred writers to adopt. In this case, it is as much forced as can well be imagined; and what need of it at all, when the construction given is perfectly agreeable to what the evangelists practise in so many other cases? I am surprised that so cautious and excellent a commentator as Dr. Doddridge should make, what appears to me, so weak an objection on this subject, as he does in a note on the passage we are considering. Speaking of the supposition here made, that both the malefactors united at first in the awful blasphemy of reviling the Saviour, he says, "had that been the case, surely Luke, in so particular a narrative as his, would not have omitted it." Surely, it may be said in answer, this remark is not supported by any analogy. Neither Matthew, Mark, nor John, tell us a word about the penitence of *one* of the malefactors, nor of all the wonders of divine mercy, and the Saviour's favour and condescension, that are connected with, and manifested by that event. This was, surely, as far as we can judge, of the utmost importance, and yet the spirit of inspiration committed it to Luke alone. But Luke's narrative, it is said, is *particular*. I answer, that it is particular, indeed, in regard to the penitence and pardon of one of the malefactors, and this was sufficient, because two of the other evangelists had recorded the other fact. But it is, I think, by no means the fact, that when one evangelist is most diffuse in regard to a particular point, that he always mentions every important circumstance that is connected with it. The account, for example, which Luke gives of the resurrection, is much more particular and circumstantial, in many respects, than that given by Matthew; and yet the former does but hint at the circumstance of the vision of the angels, and says not a word of the angel who rolled away the stone and sat upon it, and who terrified the soldiers till they became as dead men, than which nothing is of more importance to the narrative. But, at any rate, where the supposition of an omission by one evangelist will render the accounts of the other correct, and the denying of such an omission will produce a contradiction, or a great difficulty, among the sacred writers, what friend to religion can hesitate a moment how to act? especially as such omissions are found in all the evangelists, and that continually, and as the suspicion of fraud or

concert in writing the history of our Lord is hereby prevented or removed. In a following note, Dr. Doddridge himself contends for the idea that the penitent malefactor was really converted on the cross, and not before; which still increases the probability that the solution here given is just.

But it will, perhaps, be asked, may not the method of constructing historical narratives, and reconciling them one with another, which is here suggested, be applied to things that are truly contradictory. I answer, by no means. It is no contradiction to say that a man was heavy with sleep in one part of a vision, and enraptured with it in another: that a man was a blasphemer one hour, and a real penitent the next: that one person witnessed the presence of angels at a place at one time, and that another did not see them there at another time. These are not contradictions. But if it had been said that men slept through the whole of a vision, and yet that they beheld and conversed about it; that a man was a blasphemer to the last, and yet died a penitent; or that two persons were together, at the sepulchre of our Lord, and that one saw the angel that rolled back the stone and sat upon it, and heard him speak distinctly, while the other saw and heard no such things—These would be impossibilities and contradictions, which no attempt could reconcile or render plausible.

On the whole, the history of the life, actions, miracles, discourses, sufferings, death, resurrection and ascension of Christ, were written under the guidance of the Spirit of unerring and infinite wisdom. And as they were to be written by four different men, that which each should record was given him and he recorded it. All their narratives are true, and equally true. But these narratives must be laid together to obtain *the whole truth*. And if we may presume to conjecture why the evangelic history was given in this, rather than another form, these thoughts occur: It hereby resembles many of the other works of God, which, however defective they may appear to a superficial view, are found, on examination, to be more perfect, wise, and unexceptionable, for the very parts or circumstances that seemed at first like blemishes or imperfections. The charge of concert or conspiracy among the writers of this history, is hereby removed, or easily shown to be groundless. On this plan, likewise, a demand is made for inquiry, diligence and perseverance, in order to an accurate and connected knowledge of the subject, which is exactly analogous to what is found in all other important concerns; while, at

the same time, the essential and practical parts and principles of this history are so plain, that a "wayfaring man, though a fool, shall not err therein." And finally, candour and impartiality in examining the subject are hereby rendered necessary, so that they who possess it shall, at every new advance, discover increasing light and evidence; and that they who will not exercise it, shall, as a judicial punishment, stumble and fall over the apparent difficulties at which their captious minds are disposed and desirous to take offence: "For whosoever will not receive the kingdom of God as a little child shall in no wise enter therein."

CHRISTIAN RESIGNATION.

"WHOSOEVER (said Jesus) forsaketh not all that he hath cannot be my disciple." When any one becomes a true disciple of Christ, he gives himself, without reserve, unto God.—Himself, his faculties of body and of mind, his health, his property, his kindred and his friends; all that he has, and all that he is.—He gives the whole to God, to be disposed of for his glory and service: and what will be for God's glory and service he leaves with God to decide. He gives it on the full persuasion, not only that God, as a sovereign, has a right to it, but that he is so wise, and just, and equitable, and good, and merciful, that it is best that he should dispose of all things; and the soul, therefore, concedes to him, freely and of choice, the prerogative of this disposal in all that relates to itself. And it is to be remembered, too, that it is the prerogative of determining *in a sovereign way;* that is, in a way in which, frequently, the reason, end and design of the determination, cannot be seen by us; nay, when, to our apprehension, a different order might seem desirable. Thus the believer gives himself to God: and most reasonably he does it, for God is worthy to be thus trusted. An act of the highest confidence and affection is performed by the creature; and in return he gets the divine promises, "All things work together for good to them that love God. Nothing shall separate us from the love of God in Christ Jesus our Lord."

When, therefore, God in his providence comes to a christian and takes away, or *intimates* that he is going to take away, a very dear possession, he then makes proof of the christian's sincerity, whether he did really give God his all or not. And, alas! how often do we find that though we thought ourselves sincere, we had made

great reserves; or, at least, that our hearts were not as much subdued as we supposed they were. How often are we ready to think or say, "Any thing but this; Oh I cannot consent to this; I could wish that my heavenly Father would spare me in this; command me in any thing else, but spare me here. I did hope, I do plead, that thou wouldst not demand of me this possession." And though it is lawful, yea our duty, to ask and plead for mercies, with submission to the will of God; yet when our requests are not granted, how often do we find that our wills are not submissive to his. Alas! how often, and how awfully, do they rebel against his sovereign authority. It seems to be the design of God in many afflictive dispensations of his providence, to make proof of his children's sincerity in the dedication they make of themselves and their all to him: and by this he often discovers to them much that was in their hearts that they did not suspect to be there; he humbles them, and at length brings them sincerely to give up all to him. Happy the christian who, when God makes a demand, promptly and freely answers, "Lord, take it; I have given it to thee; it is thine and not mine. If thou please to spare it, I will try to be thankful. But it is thine; I have not only given it to thee in covenant, but I have forfeited it into thy hands by my ingratitude to thee, since I resigned it. Take it, then, if thou wilt; take any thing thou pleasest. Thou hast given me such gracious terms in the covenant that I have not a word to say. Thou *wilt not take thy loving kindness from me, nor suffer thy faithfulness to fail*. Eternal truth assures me, that thou wilt not take this. I have in this more, infinitely more, than an equivalent for every thing else. Therefore, dear Lord, take at thy pleasure: thy will be done."

ON SPECIAL PRAYER BY INDIVIDUALS.

"The effectual fervent prayer of a righteous man availeth much." These words were delivered under the guidance of inspiration, to encourage *individuals* to be fervent in their prayers for important events. If every praying individual in any place would be particular, fervent and importunate, in prayer for the reformation of the vices which exist in that place, and for the revival of vital piety there, we have reason to believe it would have a happy effect. But, besides this, the christian should be watchful and careful in making his prayers *special*, in regard to a number of objects.—For his family, his friends, his enemies, and

the religious society with which he is connected, he should offer up special and ardent prayers. And farther, when he hears of, or sees, in the course of the day, any individual in such circumstances as to need the special grace or assistance of God, he should make it a point to be particular in prayer for such a person. This is christian benevolence indeed. Perhaps it might be of great use to single out a number of individuals, for whom we would, for a set time, offer up special prayer to God; and then fix upon others, in regard to whom we would perform the same duty. Whoever will attentively read the epistles of Paul, will see that something of this kind is sanctioned and recommended by his practice. We ought, also, to look after our special prayers, that their answer, when it takes place, may be observed for our encouragement. Always remembering, however, that as all prayer is to be made with submission to the divine will, so *the answer*, and *the time* of the answer, are, by the supposition, left to God; and, therefore, we are not to be disheartened when we do not see the answer immediately.

ON THE ERA ANNO DOMINI.

THAT the common era is erroneous, is proved through the medium of the time of the death of Herod the Great. All the dates in Josephus, which are many, assign this event to either the year of Rome 750, or 751, and immediately before a passover, in whichsoever of these years it happened. It is very difficult in chronological notations to avoid the difference of a single year, either by confounding years current with years complete, or from some other cause. There is reason, however, to give the preference to A. U. 750, which makes the death of Herod three years and three quarters before the ordinary era. By the evangelic history, it is plain, that our Saviour was born before the death of this monarch. An additional question is, how long before. The only answer to this is, that, in all probability, the command to massacre the children in Bethlehem was but a short time previous to the death of Herod; and then a further short allowance must be made for the age to which that command limited the massacre. Hence most chronologers have fixed upon four years before the common era, as the real one of the nativity.

Ch. Ob.

The following curious extract is taken from the "Select and Posthumous Works of the late Mr. de la Harpe, of the French Academy."

It is well known, that this remarkable man, at different periods of his life, held opinions diametrically opposite. It, therefore, could not be supposed that he would admit into this compendium, formed in his latter days, any of those pieces offensive to morals and religion, which had been his glory in early life.

But we acknowledge without hesitation, that the following paper has appeared to us, so extraordinary in its nature, and so striking in its contents, that we have separated it, by way of distinction, from the other articles contained in these volumes, and have given it an early insertion, for the consideration and reflection of our readers. The editor makes no remarks on it, but gives it simply as follows.

"The following very curious note was found among the papers of M. de la Harpe, after his death.

"It appears to me as if it were but yesterday; and it was, nevertheless, in the beginning of the year 1788; we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained; and at the desert, the wines of Malvoisie and the Cape, added to the natural gaiety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them, without once making use of their fans. A deluge of pleasantries on religion then succeeded; one gave a quotation from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Diderot,

Et des boyaux du dernier prêtre,
Serrez le cou du dernier roi.

And of the last priest's entrails form the string
Around the neck of the last king.

A third rises, and with a bumper in his hand, "Yes, gentlemen," he exclaims, "I am as sure that there is no God, as I am "certain that Homer is a fool." The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory.

" He has given the ton to his age, and has contrived to be read " in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the circumstance, that his hair-dresser had said while he was powdering him, " Look you, sir; though I am nothing but a poor journey- " man barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the *reign of reason*. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure: while the younger part rejoiced in the expectation that they should witness it. The academy was felicitated for having prepared the grand work, and being, at the same time, the strong hold, the centre and the moving principle of *freedom of thought*.

" There was only one of the guests who had not shared in the delights of this conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the *illuminati*. He renewed the conversation in a very serious tone, and in the following manner. " Gentlemen," said he, " be satisfied, you will all see " this grand and sublime revolution. You know that I am some- " thing of a prophet, and I repeat, that you will all see it." He was answered by the common expression, " *It is not necessary to* " *be a great conjurer to foretel that.*" " Agreed; but, perhaps, it " may be necessary to be something more, respecting what I am " now going to tell you. Have you any idea of what will result " from this *revolution?* What will happen to yourselves, to every " one of you now present; what will be the immediate progress " of it, what its certain effects and consequences?" " Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about " it; a philosopher can have no objection to meet a prophet." " You, M. Condorcet, (said Cazotte) will expire on the pavement " of a dungeon; you will die of the poison which you will have " taken to escape from the hands of the executioner: of poison, " which the happy state of that period will render it absolutely " necessary that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. " M.

"Cazotte, the tale which you have just told is not so pleasant as "your *Diable amoureux*. But what devil has put this dungeon, "this poison, and these hangmen in your head? What can these "things have in common with *philosophy and the reign of reason?*" "That is precisely what I am telling you. It will be in the name "of philosophy, of humanity, and of liberty; it will be under the "reign of reason, that what I have foretold will happen to you. "It will then indeed be the reign of reason: for she will have "temples erected to her honour. Nay, throughout France, there "will be no other places of public worship but the temples of "reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not however be an officiating priest in any of "these temples." "I hope not; but you M. Chamfort, you will "be well worthy of that distinction; for you will cut yourself "across the veins with twenty-two strokes of a razor, and will, "nevertheless survive the attempt for some months." They all looked at him and continued to laugh. "You, M. Vicq "d'Azyr, you will not open your veins yourself, but you will order "them to be opened six times in one day during a paroxysm of "the gout, in order that you may not fail in your purpose, and "you will die during the night. As for you, M. de Nicolai, you "will die on the scaffold; and so, M. Bailly, will you; and so will "you, M. Malesherbes." "Oh heavens," said Roucher, "it appears "that his vengeance is levelled solely against the academy: he "has just made a most horrible execution of the whole of it; now "tell me my fate in the name of mercy?" "You will die also upon "the scaffold." "Oh!" it was universally exclaimed, "he has "sworn to exterminate all of us." "No, it is not me who has "sworn it." "Are we then to be subjugated by Turks and Tar- "tars?" "By no means; I have already told you, that you will "then be governed by reason and philosophy alone. Those who "will treat you as I have described, will all of them be philoso- "phers; will be continually uttering the same phrases that you "have been repeating for the last hour, will deliver all your max- "ims, and will quote you as you have done Diderot and the Pu- "celle." "Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation, his features never under- went the least change. "Oh no," said another, "you must per- "ceive that he is laughing at us; for he always blends the mar- "vellous with his pleasantries." "Yes," answered Chamfort, "the marvellous with him is never enlivened with gaiety. He "always looks as if he were going to be hanged. But when will

" all this happen?" " Six years will not have passed away, before " all which I have told you shall be accomplished."

" Here, indeed, is plenty of miracles," it was myself, says M. de la Harpe, who now spoke, " and you set me down for no- " thing." " You will yourself be a miracle as extraordinary as any " which I have told. You will then be a christian."

Loud exclamations immediately followed. " Ah," replied Chamfort, " all my fears are removed: for if we are not doomed " to perish till La Harpe becomes a christian, we shall be im- " mortal."

" As for us women," said the dutchess de Grammont, " it is " very fortunate that we are considered as nothing in these revo- " lutions. Not that we are totally discharged from all concern in " them; but it is understood that in such cases we are to be left " to ourselves. Our sex"—" Your sex, ladies, will be no guarantee " to you in these times. It will make no difference whatever, " whether you interfere or not. You will be treated precisely as " men; no distinction will be made between you." " But what " does all this mean, M. Cazotte? You are surely preaching to us " about the end of the world." " I know no more of that, my lady " dutchess, than yourself: but this I know, that you will be con- " ducted to the scaffold, with several other ladies along with you, " in the cart of the executioner, and with your hands tied behind " you." " I hope, sir, that in such a case, I shall be allowed at " least a coach hung with black." " No, madam, you will not have " that indulgence; ladies of higher rank than you, will be drawn " in a cart as you will be; with their hands tied as your's will be, " and to the same fate as that to which you are destined." " Ladies " of higher rank than myself? What, princesses of the blood?" " Greater still."

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect: it was, indeed, very generally observed, that this pleasantry was carried rather too far. Madame de Grammont, in order to disperse the cloud that seemed to be approaching, made no reply to his last answer, but contented herself with saying with an air of gaiety, " *You see, he will not even leave me a confessor.*" " No, madam, that consolation will be de- " nied to all of you. The last person led to the scaffold who will " be allowed a confessor as the greatest of favours, will be ——." Here he paused for a moment. " And who then is the happy " mortal who will be allowed to enjoy this prerogative?" " It is

"the only one which will be left to him; it will be—the king of "France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him in an affecting and impressive tone, "My dear M. Cazotte, we have had enough of these "melancholy conceits. You carry it too far; even to the compro- "mising the company with whom you are; and yourself along "with them." Cazotte made no answer, and was preparing to retire; when madame de Grammont, who wished if possible to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him and said, "My good prophet, "you have been so kind as to tell us all our fortunes, but you have "not mentioned any thing respecting your own." After a few minutes of silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem as related by "Josephus?" "To be sure I have, and who has not? but you may "suppose, if you please, that I know nothing about it." "Then "you must know, madam, that during the siege of Jerusalem, a "man for seven successive days, went round the ramparts of that "city, in the sight of the besiegers and the besieged, crying in- "cessantly, in a loud and inauspicious voice, *Woe to Jerusalem!* "and, on the seventh day he cried, *Woe to Jerusalem and to my-* "*self!* At that very moment, an enormous stone thrown by the "machines of the enemy, dashed him to pieces."

M. Cazotte then made his bow and retired.

THE following extracts are taken from the Rev. T. St. John's translation of Massillon's Charges* to his Clergy. We consider them as specimens of that beauty and excellence peculiar to Massillon, and feel a strong desire to give them a place in our Magazine.

"A MINISTER, worldly in his affections, and irregular in his conduct, although he should do no other injury to religion than exhibit his own life, introduces an accumulation of evils into the christian church. What secret satisfaction! what encouraging apologies for excess, when many find their follies countenanced, and their vices authorised by his depravity! We preach to them in vain; the life of the clergy, of which they are witnesses, is, with the generality of men, the gospel; it is not what we declare in the

* A new American edition of this book is now in the press.

house of God, it is what they see us practise in our general demeanor; they look upon the public ministry as a stage designed for the display of exalted principles, beyond the reach of human weakness; but they consider our life as the reality by which they are to be directed."

"When the Almighty is not thoroughly provoked, he contents himself with arming kings against kings, and people against people; he reverses the order of the seasons; he strikes the country with barrenness; he spreads desolation, famine, and death on the earth. But when he says in his wrath, what chastisement have I yet in reserve to inflict on my people, and what is the last mark of mine anger that I can show unto them, 'they,' says he, 'which lead them, shall cause them to err."

"I comprise the substance and utility of this exhortation in one reflection. I can neither singly destroy nor save myself: from the moment I became one of the Lord's ministers, I have been either a scourge in his hands for the affliction of men, or a blessing sent down from heaven for their salvation."

"They are not heinous offences which we have the most to fear: a foundation of religion, a virtuous education, an established reputation of uniform conduct, veneration for the holiness of our ministry, may all conduce to preserve us from them: what we have most to guard against is, that the spirit of piety, so essential to our sacred calling, may not become extinct; that we may not go to sleep in a state insensible of the joys of heaven, accompanied with apparent regularity, and devoid of genuine religion. We do not perceive in our life any notorious sin: and we do not at the same time perceive, that a life which is not founded in piety, is itself sinful in the eyes of God."

RECENT COMMUNICATIONS FROM INDIA.

Our Magazine has never, probably, been the vehicle of intelligence more interesting and pleasing, than that which will be found in the following pages. No one who possesses any measure of the christian spirit can fail to rejoice, when he sees that the holy scriptures, the words of eternal life, are likely soon to be translated into all the most important and extensive languages of the East, and to be read by the many millions of men who inhabit that most populous portion of our globe. Those of our countrymen who have liberally contributed to promote this benevolent enterprise, will receive some additional pleasure in reflecting, that as the sun of revelation rose in the East and pursued his

course till this Western world was enlightened by his rays, so they have been, in a measure, instrumental in reflecting back his beams to the region on which they had first dawned, but from which they had been long and mournfully withdrawn.

Desirous to communicate the information contained in the following addresses and letters as early as possible, we have appropriated to them a part of the Magazine which has usually been occupied by essays. We have only to add that we owe our acknowledgments to the gentlemen who have permitted us to make selections, at our own discretion, from their private letters. If any of the parts we have published shall be found to militate a little with those feelings of delicacy and reserve, which we know they possess in regard to acts in which they have themselves been concerned, we trust they will forgive the liberty we have taken, on account of the gratification which we are persuaded the public will receive from the full statement, which we are thus enabled to make, of circumstances and incidents not a little interesting and instructive.

To the christian congregations in the United States, who have contributed their aid towards the translation of the Sacred Scriptures into the languages of the East.

DEARLY BELOVED BRETHREN,

AMONG those principles implanted in the heart by the Holy Spirit, none is more amiable, more fully demonstrative of our being made partakers of the divine nature, or productive of more happy effects, than that of christian love. This removes all distance of place, overlooks all peculiarities of name and denomination; and unites in the firmest bonds all those who serve the same Lord, causing them to bear each other's burdens, and to participate with delight in those labours of each other which have for their object the glory of the Redeemer and the welfare of mankind.

These ideas have seldom been more fully impressed on our minds than when we heard of that instance of christian liberality and attachment to the cause of the Redeemer, which you have exhibited in aid of the translation of the sacred scriptures into the languages of the East. Employed in a part of the globe so remote from you, and personally unknown to most of you, judge what were our feelings when we heard that you had, without the least solicitation on our part, interested yourselves in so effectual a manner, in that arduous yet delightful work, in which the Lord has bidden us engage for the sake of his people yet to be gathered from among the heathen.

For this display of christian philanthropy we entreat you to accept our warmest thanks, not merely on our own behalf, but

in behalf of those heathens, who, though at present unconscious of your compassion towards them, shall, nevertheless, bless you to all eternity for having thus contributed to unfold to them the pages of everlasting truth.

It will give you pleasure to hear that the Lord has so smiled upon this work, as to enable us to put to press versions of the sacred scriptures in five of the eastern languages, the Shanscrit, the Hindoosthanee, the Bengalee, the Mahratta, and the Orissa; and to go forward in preparing versions in five more of these languages, the Chinese, the Persian, the Telinga, the Gugurattee, and the languages of the Seiks.

In this laborious and extensive work, we derive very great encouragement from the countenance and support of our dear christian brethren in America, as well as in Europe; and we beg leave to assure you, that every degree of support afforded shall be applied to the furtherance of the work in the most faithful and economical manner.

We remain, dearly beloved brethren, most affectionately yours' in our common Lord.

W. Carey, J. Chater,
J. Marshman, Joshua Rowe,
W. Ward, Wm. Robinson,
R. Mardon, Felix Carey.
J. Biss,

Mission-house, Serampore, Oct. 14th, 1806.

TO CAPTAIN BENJAMIN WICKES, SEN.

VERY DEAR BROTHER,

We cannot bid you farewel again (perhaps for the last time as it respects some one, or more, or all of us) without feeling anew all those sensations which have bound you to our hearts by no common ties. We know what a large interest we have in your heart, in your prayers, and in your efforts; and oh! dear brother, we are sure you are in our hearts to live and to die with you. Whatever changes the dispensations of an all-wise Providence may make among us, and to whatever parts of the world you may be carried in any future voyages, we cannot forget you at a throne of grace, and we will cherish the hope of seeing you again and again with fresh cargoes of missionaries.

Think, dear brother, what the king of Zion has done for India, since you first, in 1799, brought out missionaries; not merely by our means, but in a variety of ways: what a progress in the translation and distribution of the word of God into so many lan-

guages spoken by so many millions of men; how many thousands of missionary tracts have gone all over Hindoostan, how many natives have been baptized, and some landed safe in glory; what a broad foundation laid for the future extension of the gospel; what an increase of missionary strength, Episcopal, Independent, and Baptist, beside the number of native itinerants. How emphatically true respecting India, "Behold, the fields are already white for the harvest." Let this be acknowledged as a constant and infallible proof that you have not run in vain, neither laboured in vain.

We are not insensible of the many painful exercises through which your unerring Saviour permits you to pass. We sympathize with you very sensibly: yet we know how much these exercises have strengthened you, and produced in you a rich experience of the deep things of God. We pray that your strength may be always equal to the day of trial. May the God of all consolation be with you continually; support you under every trial; guide you with his unerring counsel, and finally bring you and us, and many Hindoos to his eternal kingdom. What a meeting! what a sight will that be!

Finally, dearest brother, we engage again with you to be the Lord's, and to give ourselves, our all to his service. We give you this as a token of our sense of the many, very many obligations we owe you; of the entire oneness of heart which subsists, and which will forever subsist, betwixt us, and of the tender concern which we feel at parting from you.

We are, dear brother Wickes,
Your very affectionate brethren and sisters,

W. Carey,	M. Carey,
J. Marshman,	H. Marshman,
W. Ward,	M. Ward,
R. Mardon,	Rhoda Mardon,
J. Biss,	H. Biss,
W. Moore,	
J. Chater,	Ann Chater,
Joshua Rowe,	
Wm. Robinson,	E. Robinson,
Felix Carey,	

TO MR. JOSEPH EASTBURN, PHILADELPHIA.

Dear Brother,

Captain Wickes tells me that I am a letter in your debt. Excuse this omission, of which, indeed, I was not conscious. Our

dear captain can tell you how full our hands are. I have been reading a proof now, till my eyes smarted so that I was induced to throw myself on the couch to rest them. I now begin to write to you.

By this voyage of our dear captain, we have received in comfort two brethren and their wives; and we are now eleven missionaries. Except brother Chamberlain, we are, also, all at Serampore. You know the English company don't like the Hindoos to be converted, and it is a part of their charter that they will not do any thing to change their religion. They, also, allow none (except by sufferance) but their own servants to settle in the country. We have been, also, lately prohibited by the governor from interfering with the prejudices of the natives, either by preaching, distributing tracts, sending out native itinerants, &c. In short, the governor said, as he did not attempt to disturb the prejudices of the natives, he hoped we should not. Thus, if we were to obey this request, in its literal meaning, we must give up our work altogether, and instead of wanting fresh missionaries we might reship those we already have. But it is impossible to do this. We avoid provoking the government, but we dare not give up our work at the command of man. We have written home on the subject, and sought relief from these painful restrictions, but what will be the result we know not. In the mean time our junior brethren are getting the languages, and as soon as we can place them in separate stations, we shall. At present the gospel sound has spread so extensively that we have now more inquirers than we have in general. Our native brethren, too, are not idle.

The school, translations, printing, college, &c. &c. are concerns so weighty that there is no appearance of the governor's restriction at the Mission-house. All is bustle here, morning, noon and night.

This is the time for you, American christians, to pray for the Serampore mission, for God only can open to us an effectual door. "He openeth and no man shutteth."

> "For where his servants have his cause to plead,
> Nor seas, nor mountains can their course impede,
> Infernal powers are silent at his nod,
> Heaven, earth, and hell exclaim, this is the Son of God."

Brother Wickes will give you all the news about us. He has had his times of dejection and refreshment among us. He seems dearer and dearer to us every time we see his face.

I am, my dear brother, Your's very cordially,

Serampore, Oct. 15th, 1806. W. WARD.

[Several references will be found in the following communications, to some obstructions which the British governmental agents in India have given to the missionary exertions which are making there. The preceding letter will serve to explain the nature and cause of these obstructions. Some of our readers may need to be informed that Serampore, fifteen miles only from Calcutta, is a Danish settlement, where the missionaries are both protected and encouraged in their work, and where the "mission house" is erected. Captain Wickes being informed that the missionaries whom he last took out might meet with something unpleasant if he landed them at Calcutta, to which he was bound, carried them immediately to Serampore. The British superintendant wrote to the Danish governor of Serampore, inquiring about the missionaries, and whether he considered them as under the protection of the Danish government. The Danish governor returned the following answer.]

TO C. T. MARTIN, ESQ. MAGISTRATE.

SIR,

I HAVE been favoured with your letter of the 13th instant, informing me that Messrs. Chater and Robinson, two missionaries recently arrived at Serampore in the American ship Benjamin Franklin, had, among other papers, produced a certificate with my signature, stating that they reside at Serampore under the protection of the Danish flag, and in consequence thereof you wish to be informed at whose suggestion, and under whose patronage, these gentlemen left England, or whether they have come out under the promise of protection from any person on the part of his Danish majesty.

With regard thereto I beg leave to inform you, that some years back, and at a time when several members of the Baptist society took up their residence at this place, the former chief, now deceased, colonel Bie, reported to his superiors in Europe their arrival, and that an additional number of them might be expected hereafter, requesting, at the same time, permission for them to stay, as they appeared not only to be good, moral, but also well informed men, who, in many respects, might be useful to this settlement; upon which an order was issued to the chief and council, dated Copenhagen the 5th of September, 1801, not only granting full permission for them to establish themselves here, but also to protect them, not doubting but they, as good citizens, would pay due obedience to our laws and regulations.

The certificate granted by me is founded upon this high order, and as Messrs. Chater and Robinson were represented as belonging to the mission society (which is really the case), I have acknowledged them as such, and extended the protection to them. The persons alluded to, can, therefore, not be considered as refugees or poor debtors, merely under a temporary protection, but must be looked upon as countenanced and protected by his Danish majesty himself, as long as they continue to live in a settlement subject to his crown, and are found to pursue only their respective professions, without attempting innovations, which I, from their uniform good conduct, have reason to expect will never be the case.

I have the honour to be, &c.

TO ROBERT RALSTON, ESQ.

Serampore, October 16, 1806.

VERY DEAR SIR,

By the Benjamin Franklin we have had the happiness of receiving our brethren Chater and Robinson, and our three sisters in safety. The kindness shewn them by our long-tried and most invaluable brother, captain Wickes, made their passage truly comfortable.

By a letter received by captain Wickes since his arrival here, we perceive it is your wish not to derive any advantage whatever, from our brethren and sisters coming out passengers.

We have also received the first dollars by the ship Bainbridge, and your letter containing an account of that and the second quantity of dollars. We have heard with gratitude of the generosity of several individuals respecting the procuring and forwarding these benevolent aids to the translations of the word of God. We have also heard of your many personal exertions to promote the subscriptions throughout the United States.

Very dear sir, we feel ourselves incapable of expressing our sense of these many marks of christian love. We doubt not but the great Head of the church looks down with peculiar pleasure on these disinterested proofs of love to him and his cause on earth: and we hear him saying (of you and a great many) of the distinguished friends of this his cause, "Verily I say unto you, they shall in no wise lose their reward." We know, sir, you do not work *for* reward; but the approbation and smile of Jesus are better than life itself; and this is our joy, that those who ex-

press their love to us, for the sake of the cause in which we are engaged, so far as it is under the influence of the divine Spirit, shall be rewarded, though we are not able to do it.

Accept then, very dear sir, these our united and hearty acknowledgments, in the name of our great Master, and be kind enough to make them acceptable to the other owners of the Benjamin Franklin, and other friends who have stepped forward respecting the translations.

Captain Wickes, who, when here, is always one of us, will communicate to you all our state, internal and external. The cause is making progress, though we are constantly taught that it is not by might, nor by power, but by the Spirit of Jehovah.

We are, dear sir,

Your very affectionate and obliged servants,

W. Carey, J. Chater,
J. Marshman, Joshua Rowe,
W. Ward, Wm. Robinson,
R. Mardon, Felix Carey.
J. Biss,

TO THE SAME.

VERY DEAR SIR,

Your kind favour I received by Mr. Bayley of the Bainbridge, and your second by the ——, giving an account of a further sum of two thousand dollars generously collected in America for the purpose of assisting us in the translation of the word of God into the Eastern languages. I need not say that this and what we received per the Bainbridge, shall be faithfully applied to the purposes for which it was sent. A public letter from our whole body will inform you what we have already done, and what we are now doing.

What a mercy it is that we may be permitted to do any thing for Christ, and that he does not reject us and our offerings too.

I have no need to say much about our affairs, because our dear friend, captain Wickes, will inform you of all things, much better than I can do by writing. Suffice it to say that the work of God is gradually going on, few ordinance days occur without some addition from among the heathen, and inquirers frequently come from different parts, some of whom not only seek, but find. We have met with some obstructions from government, which are to us highly afflicting; but, I trust, a gracious God will cause all these things to work together eventually for the furtherance of the gospel.

There are some very encouraging stirrings in Calcutta. Till our public preaching was stopped there was a large body of the natives daily attending on the gospel; and since the prohibition, some Armenians and Portuguese have taken so decided a part on the side of the gospel that one of them is fitting up a part of his house for the express purpose of having preaching in it to the Hindoos, and another house has been, also, opened by another man through their suggestion. These are circumstances which give us great encouragement, and will, I hope, be the occasion of great good.

I am greatly obliged to you for your readiness to serve our friends Maylin and Fernandez. This we all regard as a kindness shown to ourselves.

Our dear brother Biss has been long afflicted with an induration of the liver, a disease very common, and often terminating in death, in this country: This excepted, we have all a good state of health.

How it rejoices my heart to hear such good tidings from America. I find that there are still very glorious displays of divine grace in many parts, and that the greatest part of those awakened in the late remarkable revival, turn out well: nothing will so effectually silence all objections to the word, as the suitable conduct and conversation of those who were the subjects thereof.

I am greatly pleased with the many attempts to spread the gospel through America, by itinerancies, and missionary excursions. The journals published in the Magazine were to me a treat indeed. I hope that the spirit of missions will increase a hundred fold throughout the United States.

Pray, has a mission to St. Domingo been ever thought of? It is a very desirable thing that the inhabitants of that extensive island should hear of and know Him who can make them *free indeed*.

Pray remember me very affectionately to all those who inquire after me, or any connected with me; and cease not to remember, at a throne of grace, the cause of the Redeemer in India, and one who is your's very affectionately.

W. CAREY.

Calcutta, 28th October, 1806.

TO THE SAME.

Calcutta, 6th Nov. 1806.

MUCH BELOVED IN THE LORD JESUS,

DEEPLY impressed with the infinite goodness of our heavenly Father to us unworthy creatures, for causing us to see each other's face again with joy, after so long a separation; we cannot help embracing this opportunity of expressing our gratitude to you, dear sir, who, together with our dear father (the bearer of this epistle) have been an instrument in the hands of God, of bringing about so gracious a dispensation of his providence. Our solemn engagements to each other often caused anxious thoughts to arise in our hearts during our absence. Our mutual affection made us long to see each other again. How our wishes were to be fulfilled we left with God to decide. By the dispensations of his providence and the exertions of his servants, he has done more and better for us than we could ask or think. We now raise our Ebenezer of praise to him for having hitherto helped us.

Though far absent from you in body, we trust we are present in spirit. Doubtless we have often (though unknown) poured out our hearts for each other at a throne of grace. *You* have besought God that you might be useful to his children; *we*, that a cup of cold water given us in the name of disciples might not lose its reward. God has heard and answered *your* petitions, and we hope he will answer our's by supplying all you need, according to his riches in glory by Christ Jesus. You have expressed the satisfaction of mind it afforded you that our worthy father had undertaken to bring out missionaries to this country. You have declared this to be in your opinion the most propitious event in the voyage. How does the grace of God enlarge the heart! What unbounded desires does it implant in man to do good to all, but especially to the household of faith! How much nearer is the cause of God to the gracious soul than all temporal advantages!

Be assured that it would afford us great joy to see you, and embrace you in the arms of christian affection. But this pleasure we cannot expect to enjoy in the present world. We shall in that which is to come. Transporting thought! with what superior joy shall we then tell of all the good way in which the Lord led us through this wilderness. Here communion with saints is precious, but how much more so in the presence of God and the Lamb, where every imperfection shall be eradicated from the mind, and the whole soul made perfect in all its powers for the enjoyment of eternal bliss.

And now farewel, until we meet with you at the right hand of the throne of the Majesty on high, where we hope numbers of

heathen will glorify God and the Lamb to all eternity, that your vessel was so freely proffered, and happily used, in conveying to them the heralds of salvation, to publish the glad tidings of peace, without which they must have perished in their sins.

We remain, with heart-felt gratitude, your very affectionate friends in the Lord Jesus,

AUGUSTUS DES GRANGES,
SARAH ANN DES GRANGES.

TO THE SAME.

MUCH BELOVED IN THE LORD JESUS,

WHEN I wrote the enclosed I feared that I should not have time to inform you of my situation, prospects, &c. as a missionary. I am informed now that I have, and embrace it with pleasure.

I reside, in company with brother Cran, at Vizagpatram, where we have been about one year and four months. As this worthy brother and myself have been long acquainted with each other, and studied together at the same seminary, we of course live together in the sweetest harmony. Being well acquainted with each other's dispositions, we can bear and forbear with each other, bear each other's burdens, and thus fulfil the law of the Lord. Each can say for himself, "My dear brother is one of the prime blessings of my life." When we first arrived in India our prospects appeared rather gloomy. The Rev. Mr. Gericke, an eminent servant of God, to whom we were strongly recommended, and who we hoped to look up to as an instructor and guide, was dead. Nevertheless, our heavenly Father and blessed Saviour were still alive. Depending, therefore, on the arm of Jehovah, we entered Madrass without having any other friend to look up to for assistance. The senior chaplain of the presidency soon heard of our arrival and intentions. He accordingly sent for us, and proffered his help towards forwarding the work in which we were engaged. This he did with all his heart. He first recommended us to the notice of several respectable gentlemen, and then obtained the sanction of government for us to labour in any part of the peninsula we thought proper. We fixed on Vizagpatram as the most likely field for missionary labours. Our prospects now began to brighten, and we left Madrass with numbers of letters of recommendation to the judge and principal gentlemen of that settlement. We were requested immediately on our arrival to undertake to preach statedly to the garrison in the fort. This opportunity of doing good we readily embraced, and are

happy to inform you that public worship is well attended by the military, officers and men, by the civilians, and by the country born. The court-house is our place of worship, and the judge's bench our pulpit. We have two schools. By the liberality of the ladies and gentlemen of the settlement we are about to enlarge our free school, and erect a convenient building for the maintenance and education of the scholars. This we shall erect on a convenient spot of ground containing about ten English acres, for which we have obtained a grant from government, and on which we have erected our dwelling house. By diligent attention to the vernacular tongue of the country we are now able to converse a little with the heathen, and hope, should the Lord spare our lives, to translate the holy scriptures, by which the heathen may be made wise unto salvation.

Finding that it would be beneficial to the mission to enter into the married state, I wrote to the missionary society to send out a young lady with whom I had entered into the most solemn engagements, while at the seminary in Gosport; that I would send for her, whenever the Lord should open an effectual door for my preaching to the heathen, and point out a field of usefulness for her. How she was to come out often weighed heavy on my mind, as I knew that a ship was not a very congenial situation for unprotected females. God was better to me than my fears. Your ship was designed by God to convey to me my dear Sarah, now my beloved wife. A pious captain, who was better to her than a father, and holy brethren and sisters, were to be her companions. You may guess, dear sir, the joy of my heart when I heard of her voyage and safe arrival in such favourable circumstances. This beam of light suddenly dispelled the dark clouds which had for some time hovered in my imagination. I hasted with speed to this place, was married, and am happy. We are now under the painful necessity of parting with our dear father, the captain. He will never be forgotten by us. His affectionate kindness has rivetted him to our hearts. The Lord go before him and be his reward. May you shortly see his face again with joy. It will afford me great pleasure to hear from you, if you can find leisure to write. You may either send your letters to the care of the Rev. Wm. Carey, or address them immediately to A. Des Granges, missionary, Vizagpatram.

With my best respects to your family, and wishing you every temporal and spiritual blessing, I am affectionately your's,

AUGUSTUS DES GRANGES.

TO THE REV. DR. STAUGHTON, PHILADELPHIA.

MY VERY DEAR BROTHER,

Our dear friend, captain Wickes, is about to leave us much sooner than I expected he would. I must however embrace the opportunity of writing to you, and as many other of my American friends as I possibly can, and leave the remainder till Mr. Bayley sails.

The interest which our brethren in America have taken in the great work of translating the word of God into the Asiatic languages, demands our warmest gratitude, and, were it possible, every one of our brethren who has interested himself in making collections for this important object should have our personal thanks.

I consider this work as the great business of my life, and that, in comparison of which every other undertaking is a small one. Accordingly all my time is devoted to it, or to studies collateral with it. Translations are pretty far advanced in Bengalee, Hindoosthanee, Mahratta, Oorissa, Persian, Sangskrit, Chinese, Tilinga, Gujerattee, and the language of the Seiks. The five last mentioned are the least advanced, but it is possible that a copy of the gospel by St. Matthew, in Sangskrit, may accompany this. Two versions in Hindoosthanee will be requisite, the one in the dialect of the Hindoos, and the other in that of the Moosulmans; the first in the Naguree character, the other in the Persian. The Sangskrit being the language of the learned throughout Hindoosthan, and subject to no such variation as living languages are subject to, is esteemed a very important undertaking. That language is more cultivated, and better known, in India, than Latin in Europe; it is also so copious, and admits such a variety of inflection and of construction, that the Greek may be imitated as closely as, if not more closely than, in any other known language. The Sangskrit Bible, therefore, will be an invaluable treasure in India, and furnish the means of translation, or correction, in several other languages. To this my attention is now principally directed. Brother Marshman has devoted himself to the study of Chinese, and his eldest and my third son are likewise engaged in the same study. An Armenian gentleman, born and educated in China, is their tutor; and I believe there are seven or eight Chinese copyists on our premises.

To our great joy captain Wickes brought two brethren and their wives, to unite with us in the work of the mission, and a young lady to be wife to brother Des Granges, missionary at

Vizagpatram. Brother Des Granges has since arrived here, and is now at Serampore, married. Some small difficulties, which captain Wickes will explain, have occurred, by which we have been cramped in our labours, but, I doubt not, they will contribute ultimately to the furtherance of the gospel.

God is, also, strengthening his cause in this country by other means, unthought of by us. Three evangelical clergymen, of amiable minds and burning zeal, have lately arrived here as chaplains in the company's service. They are resolved to preach to the heathen, and the government which throws obstacles in our way, must appoint them to the very stations which we should have been anxious to have occupied if they had not gone there. Our strength may thus be employed in other situations, and thus the word of God may have a much wider spread than it would otherwise have had. It is no small mercy that we and they live in the utmost harmony and love.

We have been obliged to exercise several very painful acts of discipline on some of our native members; several have been excluded for immoralities, and we have been compelled to mourn over them. Yet the Lord has not left us altogether without proofs of his care. We have few ordinance days without some being baptized. Last Lord's day two Hindoos were baptized, and two more are now on the inquiry.

The Lord has removed our dear brother Thrishno Prusad by death. He was one of the greatest ornaments to the christian profession among the native converts, and we had hopes of his becoming an useful minister; but the Lord removed him while under thirty, and has, no doubt, received him to himself. He was the first Brahman who was baptized. Sister Chamberlain, also, died in childbed, about a fortnight ago. Poor man, this is the second heavy stroke of the same kind which he has experienced within a short space.

With christian love to Mrs. S. and all friends, I am, affectionately, your's,

W. Carey.

Calcutta, 8th October, 1806.

TO THE SAME.

30th October.

I have this day nearly finished the translation of the twelfth chapter of Mark into Sangskrit. Brother Des Granges, missionary from the London society to Vizagpatram, is now with us;

he gave us a good sermon this evening from "My God shall supply all your wants."

I was greatly delighted last Lord's day with the following circumstance. Soon after breakfast a school boy came to tell me that an Israelite had called to see me. I immediately went, when I found a Jew sitting in the school room, reading the Hebrew Bible with the utmost fluency. He had brought a note from a neighbouring minister to me, but if he had not, his manner and countenance would have prepossessed me in his favour. He could talk Hebrew, Turkish, Chaldee, Syriac, Persian and Hindoosthanee. In the last language we had our conversation. He was born at Hebron, or Machpelah; left Judea about fourteen years ago; lived ten years in Persia, as a tradesman; then removed to Cabal, where he lived four years among the Afghans, was going with a caravan to Surat, when he was plundered by a *Seik* chief. He came destitute into the company's dominions, where some gentlemen assisted him, and one gave him a Hebrew psalter. He repeatedly acknowledged to me that Jesus was the Messiah, that his nation knew him not, and that they have been ever since under the wrath of God. He was present at a meeting of our native brethren, and after conversing with several, exclaimed, "My eyes see the dawn of the glory of the Messiah's kingdom." He is going in an Arab ship to Jerusalem, O that the grace of God may reach him first.

W. Carey.

TO THE SAME.

MY DEAR BROTHER STAUGHTON,

Although I have but a few minutes to spare, I cannot deprive myself of the pleasure of dropping you a few lines. At present we are placed in trying circumstances, being denied the privilege of itinerating in the English territories. This change in our affairs took place just as captain Wickes arrived, and it has been with much difficulty that we have obtained leave to keep the missionaries which he brought out with him. Through mercy we are not prevented from preaching in English, in Calcutta; and we have now and then an opportunity of preaching in Bengalee, at Calcutta. Although we are blocked up, we continue sending forth our native brethren to fight against the common adversary. We have inquirers of whom we would hope well. Few ordinance Sabbaths have passed without some being baptized. We are, also, pained at the conduct of some of those who

have professed to put on Christ. No wonder; they are, as it were, scarcely escaped from heathen darkness.

In the midst of all our difficulties, we have to rejoice that the translations of the Sacred Scriptures go on. The first Pundit in the college of Fort William, labours very hard with brother Carey, at the Sangskrit translation. This is a very important work, because when it is translated into this language, the Pundits of the surrounding countries can translate it into their respective languages without any difficulty. Many of these Pundits can only converse together in Sangskrit. This college Pundit does not engage in the work from a love to the sacred scriptures, but under the idea that it will be a means of handing his name down to future generations!

Brethren Marshman, Ward, &c. are just going to Calcutta to take leave of captain Wickes; I must, therefore, close. I was sorry to hear of your indisposition by your last, and hope you are perfectly recovered.

I am, dear brother, your's very sincerely,

JOSHUA ROWE.

Serampore, November 6th, 1806.

TO REV. DR. RODGERS, PHILADELPHIA.

MY VERY DEAR BROTHER,

YOUR welcome letters by captain Josiah and Dr. Norcut, I received in due time.

I will try to send you all the Indian news I can recollect, but as my memory is bad, and I never keep memoranda, I fear it will be very defective.

1st. The mission family. We have reason to bless our gracious God for ever, for the attention which he has paid to us as a family; we live in love; each one, it is true, has his foibles, and faults, but we see so much in each other to love, and so much in ourselves to hate, that we are enabled to live in the practice of mutual affection towards each other. Brother Biss has had a long affliction, but is now pronounced by the physicians to be out of danger. Two new missionaries and their wives have lately joined us, who came out with our much esteemed friend, captain Wickes.

2d. The success of the gospel. Here we must lament the little that has been done; some of our schemes have been frustrated by the cruel interposition of government; God's plan however will never be disconcerted by the malice or cunning of men. HE

MUST INCREASE, and notwithstanding all the opposition of men, or evil spirits, there shall be no end of the increase of his government and peace. We have now in our connexion twelve Europeans who can publish, and are employed in publishing, the gospel. There are eight natives of respectable gifts, who are employed in disseminating the truths of the gospel, and several others who accompany them as helps in their itineracies, though of inferior abilities. I cannot say how many natives have been baptized, not having a list by me, but I believe it is about a hundred; some of these are dead, and some worse than dead, and excluded from our communion; yet a goodly number still remains.

Besides those already mentioned, we reckon our brother Fernandez, now ordained pastor of the church at Dinajepore.—Our brethren Forsyth and Edmonds, (Presbyterians) and five pious clergymen of the church of England. Three of these have lately arrived; they are all on the best terms of friendship with us, and those whose appointments are in the country, labour hard for the conversion of the heathen. We also have great assistance from pious Europeans who dwell in different parts of the country, and who are glad to afford shelter to our native brethren, when they go to those parts to publish the gospel.

From all these circumstances I conclude that the Lord is on his way, and that the cause of truth will prevail, and is now prevailing. I know that no saving effects will ever be wrought without the influences of the Holy Spirit. I also know that thousands are praying for his influences to attend our labours.

3d. The translation of the scriptures. Since we first mentioned the plan of translating into different languages, a great change has taken place; the plan has been greatly enlarged, a good subscription has been procured in this country to aid it, and more is expected. The liberality of the American and British churches has greatly encouraged us, and in proportion to our encouragement has the object appeared important to us. The printing of the Bengalee is far advanced; that of the Mahratta, Hindoosthanee, Oorissa, and Sangskrit is begun; and the translation into Persian, Gujerattee, Telinga, Chinese, and the language of the Seiks, is going on apace. We have several other languages in contemplation, but are unable to begin them yet.

I send a copy of my Sangskrit grammar, which I beg you will present to the college at Philadelphia in my name. I am glad this heavy work is finished: I expect that a second edition may be soon required, as very few copies remain. The first volume of the Romayuna is printed, but the publication is postponed for a few weeks.

I have thus endeavoured to give you a hasty sketch of our affairs: I am greatly obliged to you for the pamphlets sent by you, particularly for the sets of circular letters. They are a most acceptable present. I feel much interest in the affairs of America. Pray write to me all the religious intelligence you can.

Give my christian love to all to whom you think it will be acceptable, and be assured that I am, very affectionately, your's,

W. CAREY.

EXTRACT OF A LETTER TO THE REV. DR. GREEN, PHILADELPHIA.

REVEREND AND DEAR SIR,

You will be pleased to hear that the Lord has not forsaken us; but still continues to own our humble and weak efforts to promote his cause in this land. Within about twenty months past we have baptized nearly fifty of those who once bowed down to dumb idols, the greater part of whom, by their walk and conversation, afford us a degree of pleasure peculiar, perhaps, to persons in our circumstances.

We have, also, the happiness of seeing not a few of them our helpers in the work of the Lord. Had you been present this evening you would have felt pleasure of no common kind, while joining with us in giving the parting benediction to *six native brethren*, going out to carry the news of life to their perishing fellow countrymen.

It will be acceptable to the friends of God and man, with you, to hear that their generous exertions to forward the translations of the sacred scriptures into the Indian languages, are not in vain. The Lord is greatly enlarging us in this work, and that in such a manner as leaves no doubt whether it be his hand or not. The New Testament, in *five* languages, is now in the press; the Bengalee, the Hindoosthanee, the Mahratta, the Orissa, and the Sangskrit languages; and translations in *five others* are going forward successfully. Among these the goodness of God respecting the Chinese, demands particular acknowledgments (when we consider the number of souls interested) in giving us so able and judicious a translator in the person of Mr. Lossar, and in enabling some of the younger branches of the family to make so rapid a progress in the Chinese language and characters, as well as in the originals of the scriptures, that the most pleasing prospect is afforded of the sacred oracle's being one day, not only wholly translated into that extraordinary language, but of this translation being so fully revised, and compared with other writings, in the language, as shall

remove every doubt of its fidelity and accuracy. With the most cordial regards to our honoured christian brethren with you, I remain, reverend and dear sir, very sincerely your's,

J. MARSHMAN.

Serampore, November 4th, 1806.

P. S. It can be scarcely necessary to add, that an occasional line from you, describing the state of the Redeemer's cause, will be a source of pleasure, and esteemed a peculiar favour.

LETTER FROM CAPTAIN WICKES TO MR. JOSEPH EASTBURN, PHILADELPHIA, RECEIVED A FEW DAYS BEFORE THE CAPTAIN'S ARRIVAL.

Calcutta, October 16th, 1806.

MYFRIEN DS,

I WROTE you some few days past, informing you of such of my proceedings as were worth your notice up to that time. I shall now mention some things that have taken place since, and conclude for this voyage. I went to the mission-house last week, and was present at two very interesting scenes. On Thursday night I sat down to a supper where there were ranged on one side of the table fifty-one converted natives, men and women, among them seven Bramins and three Faquers; on the other side there were three evangelical church ministers, and all the church of white people at Serampore. The supper consisted chiefly of rice and fruit, dressed in various ways; some eating with spoons, and some with the fingers. When all were filled, the natives sang a hymn in their own language, and the white people sang another in their's; then the natives sang another, arose from the table and departed. Behold, my friends, in this scene, the power of the gospel; it has effected what all the powers on earth could not have done, even in the outward appearance; much less could any human force, or policy, influence the heart to that union and fellowship which was manifested among us, for there were four or five different denominations of christians among the white people, all united, as one man, in promoting the interest of the dear Redeemer in this part of the world, and bearing their testimony to his truth. On Friday night I went with the missionaries at Serampore, and one from the London mission, to a large pagoda, where we met four church ministers, who all united in prayer and praise for the spread of the precious gospel until a late hour. O that the time may soon come when all their idol temples shall be turned into houses of delightful prayer and praise to the true and living God, and all their idols given to the moles and to the

bats. May we not hope that this is taking place; do not these things indicate strongly that God is about to fulfil his promises of mercy and grace to his church? Surely they do; and our hearts ought and must rejoice in them. *Hallelujah!* Your friend,

BENJAMIN WICKES, Sen.

From the Evangelical Magazine.

A MINISTER'S WIFE'S PLAN OF VISITING.

MR. EDITOR,

AT a conversation which took place in a social circle, this question was started, "In what manner should a minister's wife conduct her plan of visiting?" As is usually the case with me, through diffidence in my own manners and opinions, I heard all that was offered, but said very little; nevertheless, my views of the subject were different from those which were generally adopted.

Conviction was not produced in my mind, that it is the indispensable duty of a minister's wife to visit in general the congregation of her husband; and, for the reasons which are subjoined, I dissent from such a sentiment:

1. If she be the mother of a rising family, she is almost constantly required at home, to care for the tender bodies and souls of her young children; and as ministers are not commonly in circumstances to keep a great number of servants, the mistress must herself take an active part, and must be a kind of principal wheel in moving the house-machine. Very frequent absence from home seems quite inconsistent with these obligations of a female; and would make me think that I did not obey the injunction given to young wives by St. Paul, "That they be discreet, chaste, *keepers at home*, that the word of God be not blasphemed."

2. The great end of a minister's visiting his people should be to improve them in spiritual things; and if his wife feel her incompetence to be an help-meet in this part of his work, she is warranted, if she choose it, to retreat from, rather than live in, company.

3. Though I make no pretensions to extraordinary penetration, yet I have discernment enough to perceive, that a minister's wife is frequently asked to visit, merely out of compliment to her husband.

4. Ministers' wives should certainly be examples to others. If they become general visitants, though in a few instances their good sense and piety will defend them from the common evils, yet they may be instrumental in injuring others by a pattern that is not so correctly copied as it ought to have been. I must wish

to avoid being the occasion of bringing any under the reproof of the apostle, "They learn to be idle, wandering from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not."

5. Though I am aware that, if she visit some persons and not others, she will be charged with partiality; yet I will confess that this partiality cannot be avoided. Possibly such levity and inconsistency have been observed in some members of the congregation, that while it is the duty of a minister to visit with all the mildness of pastoral reproof, it is equally that of his wife to retreat from their society. Among the female disciples of our Lord, a few seem to have been strongly attached to each other; and I can see no reason why similar friendship may not be prudently established at present.

Perhaps it will be suggested, that the authoress of the above does not feel the warm attractions of general company. To the person who affirms this, she would answer, "Thou hast rightly said." She would remind those who are extremely fond of it, that the snare is so much the more dangerous. But in selecting her associates, and in declining others, she is not conscious of being actuated by unscriptural partiality and sinful pride.

A Minister's Wife.

THE BLACK EWE. A TRUE TALE.

Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep were feeding, and observing the shepherd sitting by the road-side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect: "Well, shepherd, you look cheerful and contented, and, I dare say, have very few cares to vex you. I, who am a man of pretty large property, cannot but look at such men as you with a kind of envy." "Why, sir," replied the shepherd, "tis true I have not troubles like yours; and I could do well enough was it not for that black ewe that you see yonder, amongst my flock. I have often begged my master to kill, or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away he sets off over the down, and the rest follow her; so that I have many a weary step after them. There! you see she's off, and they are all after her!" "Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him, as well as me!"—The reader can make the application.

Philemon.

RELIGIOUS INTELLIGENCE.

The First Report of the British and Foreign Bible Society. 1805.

Your committee, in compliance with their duty, now report their proceedings since the last general meeting.

Amongst the objects which have particularly engaged their attention, there was none which appeared to them of greater moment, than to make the institution of the Society extensively known; in the confidence, that the simplicity, purity, and importance of its design, would entitle it to general approbation and support; and that its means of becoming beneficial, would thus be proportionably increased.

With this object in view, your committee opened a correspondence with all parts of the United Kingdom; and the enlarged and increasing list of subscribers and benefactors to the institution, afford the pleasing evidence that their expectations of the result were well founded.

The accession of the names of the *President* and *Vice-Presidents*, since the last general meeting, will at the same time evince, that your committee have not been inattentive to the charge assigned to them, of procuring for the society suitable patronage.

It is indeed a real satisfaction to your committee to be enabled to report, the favourable reception which has so generally attended this notification of the plan of the society.

In Scotland and Ireland many respectable individuals have not only expressed their earnest wishes for its success, but have afforded their assistance in promoting it. The Presbytery of Glasgow some time ago directed contributions to be received, in all the churches and chapels within their bounds, for the benefit of this institution; and the Synod of Glasgow and Air has confirmed this resolution, and extended its operation, by a similar order, which it has recently published. The contributions from different classes of dissenters in Scotland are considerable; and in Ireland, the Association for discountenancing Vice and promoting the knowledge and practice of the Holy Scriptures, have acceded to a proposal of your committee for a friendly communication between the two societies, so far as their objects are respectively the same.

The endeavours of your committee to give publicity to the institution, were not however confined to the United Kingdom.

Assisted by the indefatigable exertions of the secretary for the foreign department, the knowledge of its establishment has been diffused over the continent of Europe, and has been attended with the happiest effects. The society will learn with particular gratification, that it excited in the religious public of Germany and Switzerland, not only uncommon attention, but a spirit of active emulation, which has produced the establishment of a Bible Society in the free imperial city of Nurenberg, supported by contributions from various parts of Germany.

The same zeal and disposition were manifested in Switzerland, but the absolute insufficiency of means, for the establishment of a separate institution in that country, induced several pious clergymen and laymen there to adopt the only practicable mode of giving effect to their wishes, by uniting their efforts with those of the society at Nurenberg.

The proceedings of the Nurenberg Association have been distinguished by that activity, which might be expected from the spirit, which dictated its establishment. One of its first measures, was to print 5000 copies of a German Protestant edition of the New Testament, in the intention of distributing a considerable number among the poor Protestants in the Austrian dominions, and in other parts of Germany, where the want of Bibles is deeply lamented; and your committee are further authorised to hope, that the same society will also soon have it in its power to print a large edition of the established Lutheran Bible complete.

It is important to observe, that the society at Nurenberg has not only been formed upon the precedent of the British and Foreign Bible Society, but that its establishment was more immediately promoted, by a promise made by your committee to assist its exertions in the circulation of the scriptures, by a pecuniary donation. Your committee accordingly, on being apprized of its establishment, presented it with one hundred pounds.

Nor is it less pleasing to remark, that in the German dominions of the king of Prussia, the example of the British and

Foreign Bible Society has also made a desirable impression. Under the auspices of persons of high rank and respectability in that country, including general officers, noblemen, and gentlemen, the printing of a new edition of the *Protestant Bohemian Bible*, which was become extremely scarce, has been proposed. Your committee, actuated by the same consideration, which induced them to assist the establishment of the Nurenberg society, have also engaged to contribute the sum of one hundred pounds, for the purpose of aiding the circulation of the *Bohemian Bible*, if a Bible Society should be established in the Prussian dominions.

The expectations entertained by your committee, that such donations would tend to promote a wider circulation of the scriptures, by uniting the efforts of individuals in distinct societies, formed for this object, have been verified: and the effects produced by the grants of your committee will be more than commensurate to their amount

But the influence of the example of the British and Foreign Bible Society has not been felt by the Protestant part only of the community in Germany and Switzerland, but has extended to the Roman Catholics. In the former of these countries, a priest of their communion, in a letter which has been laid before your committee, not only expresses a lively interest in the plan and proceedings of the society, but avows his intention of promoting the establishment of a similar Bible Society among the Roman Catholics. He states,

That all blind bigots of his church have always spread an opinion, that it was entirely forbidden to the common people to read the Bible, and that this opinion is still too prevalent. That notwithstanding this, many of their clergy, both in Swabia and Bavaria, not only recommend the reading of the scriptures, particularly of the New Testament, but strongly exert themselves to promote it. That he had himself distributed many New Testaments, and some Bibles, among the more enlightened Catholics; that the people seem more and more desirous of perusing the Bible, and that the number of clergymen disposed not only to tolerate but to commend it, is daily increasing.

In addition to this intelligence, your committee are further credibly assured, that associations are actually forming among the Roman Catholics, in several provinces of Germany, for the express purpose of printing and circulating the holy scriptures, more generally than has ever hitherto been done.

The circumstances stated by the Roman Catholic priest appeared to deserve the particular attention of your committee; and they determined in consequence to authorise the society at Nurenberg to furnish one thousand copies of the Protestant edition of the New Testament, (then printing by them) for sale or donation, among the Roman Catholics in Swabia and Bavaria, at the expense of this society. They requested, at the same time, information as to the practicability of a more extensive distribution of the scriptures, among the Roman Catholics in Germany.

Whilst your committee endeavoured to make the institution of the British and Foreign Bible Society known, both throughout the United Kingdom and the continent, their inquiries were at the same time directed to ascertain to what extent the want of Bibles existed in the christian world at large.

By the intelligence received from Ireland it appears, that there is no part of the United Kingdom where this want is more felt than in the southern provinces of that island; that not above a third part of the Protestant families there possess Bibles; and that amongst the Papists, who are far more numerous, a Bible is probably not to be found, in more than one out of five hundred families; that the Dublin Association, before referred to, has disposed of a considerable number of copies at a reduced price, but that its funds are insufficient to satisfy the daily increasing demand upon it for Bibles, and that this demand applies to English Bibles exclusively; as there are very few amongst the lower ranks capable of reading the Bible in the Irish language.

With respect to the continent, the information received by your committee is various. A letter from a clergyman in *Alsace*, which has been communicated to them, having stated the great want of Bibles, both among Protestants and Roman Catholics in those parts, your committee, highly approving his truly charitable exertions for relieving this want, resolved to assist the further distribution of German and Protestant French Bibles, by a donation of twenty pounds.

Of the state of Bibles in Sweden, the following pleasing information has been obtained from the society, *Pro Fide et Christianismo*, at Stockholm, through the

Rev. G. Brunmark, chaplain to the Swedish embassy at the court of St. James's, and a member of this society:

That, owing to the gracious and paternal care of the government of their country, and from the gospel light and zeal which have generally spread among individuals, no want of Bibles at present exist in Sweden; and that Bibles in the Finland and Lapland languages are now currently printed and distributed, either gratis, or at very reduced prices, by societies formed for that benevolent purpose.

Neither is there any want of Bibles in Holland, as your committee are informed by a respectable minister in Holland; he even states, that the poorest people there can procure a Bible, and that their deacons make strict inquiry of their indigent parishioners whether they possess a Bible and read it.

Similar inquiries have been made with respect to the want of Bibles in Denmark and the Russian empire; no answers have been received, but they are expected.

It only remains to add upon this subject, that a correspondence has been opened by your committee with some gentlemen at Fort William in Bengal, and that the plan and regulations of the society have been communicated to them.

Your committee will now proceed to report on other matters, which have engaged their attention.

Having been informed that a manuscript version of the New Testament, in the Chinese language, was deposited in the British Museum, your committee were led to indulge an expectation that it might afford to the society the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was therefore directed in the first instance, to procure from gentlemen conversant with the Chinese language the most accurate information respecting the contents of the manuscript. Your committee, at the same time, on a supposition that it might answer to the description received of it, made inquiries as to the expense attending the printing of a certain number of copies of it, and that no procurable information might be wanted, applied also to Sir George Staunton for his opinion on the practicability of circulating the Holy Scriptures in China, as well as respecting the proper channels through which it should be attempted. The departure of Sir George Staunton from London, preparatory to his embarkation for China, having taken place before the application on the part of the society reached him, your committee have been deprived of the benefit of that information which they solicited, but are not without hopes of being hereafter favoured with it. On the other points to which their inquiries were directed, the following is the result.

First. That the Chinese manuscript in the British Museum contains a Harmony of the four Evangelists, the Acts of the Apostles, and all the Epistles of Saint Paul, excepting that to the Hebrews. *Secondly*, That although the translation may be considered accurate, and in point of style of superior elegance to any known Chinese translation from European languages, it appears, from the style and wording, to have been made from the Vulgate under the direction of the Jesuits. *Thirdly*, That the expense attending the printing of one thousand copies would be little less than two thousand five hundred pounds, and for five thousand copies would exceed six thousand pounds.

Your committee therefore, under all the circumstances before them, determined not to print the manuscript.

The next point, to which your committee will advert, relates to a translation of the Gospel of Saint John into the Mohawk language, by capt. Norton, a chief of that nation, personally well known to many members of the society, and whose Indian name is Tyonenhokarawn.

This work was undertaken by him, without any suggestion from the society; but your committee, upon receiving information that it had been completed, and being perfectly satisfied as to the abilities and principles of the translator, did not hesitate to determine, that two thousand copies of the translation should be printed at the expense of the society. The six confederated nations (of which the Mohawks are one), are situated on either side of Ouse or Grand River, to the westward of the Falls of Niagara, and they are already in possession of a translation of the Gospel of St. Mark, the Liturgy of the Church of England, and certain detached passages of scripture. Your committee are further informed, that the Six Nations have a church, occasionally only visited by a clergyman, in which a congregation of near six hundred persons is sometimes assembled. Your committee could not therefore but deem this singular opportunity of extending a farther knowledge of the doctrines

of christianity too favourable to be neglected; and have had the satisfaction to think, the translation of the Gospel of Saint John will prove a most valuable accession of religious knowledge to the Six Nations. It may be reasonably hoped, that by their means other tribes connected with them may have access to the holy scriptures.

Your committee recently availed themselves of an opportunity to send five hundred copies of the translation to America, for distribution.

Your committee have next to report a most valuable present made to the society, by one of its members, Granville Sharp, esq. of a very large collection of foreign translations of the scriptures.

For the expression of their acknowledgements to him, the committee refer to the letter addressed to Mr. Sharp by the president. They have also to notice the present of a *Danish* Bible by Const Frederick Wolff, esq.; and of a *Welsh* Bible by Joseph Benwell, esq.

Your committee cannot but avail themselves of this opportunity, to repeat an intimation which has been notified in several of the public prints, that donations to the society of versions of the scripture in foreign languages will be particularly acceptable, as eventually of considerable importance, in promoting the distribution of the scriptures into such languages. With a view to this object, your committee have endeavoured to procure wheresoever it was to be obtained, an account of foreign translations of the Bible. The librarian of the *Elector* of *Wertenberg* has supplied them with a very ample catalogue of versions in European and Asiatic languages, in the library under his charge.

It now remains to report the measures adopted by your committee for procuring Bibles to be disposed of by the society. It was at first in contemplation (the suggestion was noticed at the last annual meeting) to purchase a supply for immediate circulation; but after the fullest consideration, it was judged most advisable to print Bibles for the use of the society by the Stereotype. Your committee were aware, that in the first instance, this mode of printing would require more time than that by common types, but the advantages attending it, in their opinion, more than counterbalanced the temporary inconvenience. The expense is less, and, upon the whole, time is gained, where a permanent object is to be pursued, as the Stereotype, when once prepared, may be considered a standing press, from which any number of copies may be worked off at any future period, with more expedition than by the common mode of printing. It may be further remarked, that the Stereotype, when correctly prepared, tends, in a considerable degree, to perpetuate the integrity of the text.

Your committee, therefore, on being apprized that the University of Cambridge had entered into an agreement with Mr. Wilson, the Stereotype printer, resolved that several thousand English bibles of various sizes, and twenty thousand Welch bibles of a smaller size than octavo, should be printed for the society at the University press. The size of the Welch bibles was ultimately fixed, in consequence of a resolution of the Society for promoting Christian Knowledge, to print an octavo edition of it. And your committee have also determined to follow their example, in printing from the edition of 1746.

Your committee regret, that it is not in their power to announce to the society, that they are in possession of bibles for its use, and their regret is more particularly felt with regard to the Welch bible, a new edition of which is much wanted. This consideration derives additional weight, from the very liberal contributions made in Wales, amounting to nearly nineteen hundred pounds; and the more so, as it has been made with a zeal and cheerfulness, which manifest the sincerest veneration for the holy scriptures, and more than a common anxiety to possess them. The amount of the contributions is the more remarkable, when we advert to the poverty of a majority of the subscribers, to whom the apostolic language may, indeed, be applied: "For to their power, "yea, and beyond their power, they "were willing of themselves." Your committee are persuaded, that their zealous and liberal assistance will not fail to insure the cordial acknowledgements of the society.

Your committee trust, upon the whole, it will appear, that the progress of the society towards the attainment of its object, has been as expeditious as circumstances would admit: it is to be remembered, that many preparatory arrangements were indispensably necessary; and that in the fourteen months which have elapsed since its institution, a solid foundation has been laid for active and extensive exertion.

That much real advantage has resulted

from its establishment is unquestionable: and there is every reason to expect, that its beneficial effects will be progressive and permanent. The spirit of active emulation which it has excited in Germany, Switzerland, and the Prussian dominions, is a most pleasing testimony to the principle of the institution, and a welcome reward of those inquiries and exertions, which it has extended over the European continent. Nor is it unseasonable to remark, that the acknowledgements of foreigners, for the assistance granted by the British and Foreign Bible Society, are accompanied with sentiments of esteem and regard for the country which has produced the institution.

These benefits will keep pace with the increasing means of the society, and the suggestion is a strong claim upon the exertion of its members, to promote the augmentation of its power to do good. If to provide for the temporal exigencies of our fellow-creatures be considered an indispensable duty, to minister to their spiritual wants is a duty of still superior obligation; and of all the modes suggested or employed for this purpose, the supplying them with the doctrines of truth and salvation is the most benevolent, efficacious, and unexceptionable.

Your committee, before they conclude their report, recommend to the society the revision of its regulations; suggesting some proposed additions and alterations, which appeared to them necessary. These will be duly noticed when the regulations, in the form proposed, are submitted to the consideration of the society. And your committee will only now point out an addition to the first article in perfect conformity to the principle of the society and merely explanatory of its object. With the proposed addition, and a slight verbal alteration, the article stands thus:

The designation of this society shall be, The British and Foreign Bible Society. The sole object of which shall be, to encourage a wider circulation of the holy scriptures. The only copies in the languages of the United Kindom to be circulated by the society shall be the authorised version, without note or comment.

Report of the Committee of the Society for Missions to Africa and the East, delivered to the annual meeting, held June 4, 1805, at the New London Tavern, Cheapside.

Your committee have it not in their power to communicate to this annual meeting any very recent intelligence from the missionaries already sent out under the protection of this society. The last date of the journals received from them is so long back as the 25th of September. This has arisen from the want of a direct and regular intercourse between this country and the colony of Sierra Leone.

The missionaries sailed from Portsmouth on the 8th of March. By a letter from Mr. Renner, dated Freetown, Sierra Leone, May 22, 1804, accompanied by his journal from March 8th to May 20th, 1804, your committee learnt, with pleasure and thankfulness, their safe arrival, on the 14th of April, after an agreeable voyage of about seven weeks, at Freetown, and their friendly reception by the gentlemen of the colony.

They had regularly performed divine service on board the vessel which carried them out, having been happily countenanced therein by the captain. No incident of much importance had occurred during their passage; excepting their narrow escape of being captured by a French privateer.

Circumstances had induced the governor to advise them to reside, for the present, in Freetown, rather than in the native town under Dalla Módu, in which it was at first intended they should reside.

The colony having been long destitute of a regular chaplain, the missionaries had undertaken the charge of its spiritual concerns, during their continuance there, for the purpose of becoming inured to the climate, and of acquiring a knowledge of the native language and manners.

A few extracts from the above mentioned letter and journal will gratify the members of the society, by shewing that the missionaries entered immediately on a field of probable usefulness, and with a spirit becoming christians.

A second letter has also been received from Mr. Renner, dated Freetown, September 24th, 1804, enclosing a continuation of his journal from May 25th to September 25th, 1804. The continued and severe indisposition of Mr. and Mrs. Hartwig had, in a great measure, disqualified them for any exertions. They were both attacked by the fever of that climate, with the commencement of the rainy season, at the beginning of June; and were brought at one time, as was supposed, to the very borders of eternity; and still continued ill at the date of the above letter.

Neither letter nor journal having been received from Mr. Hartwig, the secretary was directed to remind him of the injunction contained in the address delivered to them before their departure, that each missionary should send his journal twice at least every year. Mr. Renner's journal has, however, now disclosed the reason of Mr. Hartwig's silence, in his long illness. A short letter was subsequently received from him.

Your committee being destitute of information concerning the missionaries' health and proceedings for the last eight months, are hoping every day to receive satisfactory intelligence on these subjects, as the unhealthy season was nearly over at the date of the last letters. They trust, that, ere this time, Mr. Hartwig has been able to proceed into the Susoo country, which it was the intention of the Corresponding Committee at Sierra Leone that he should do, accompanied by one of the gentlemen of the colony, in order to fix on a suitable station*.

In December last, your committee had an opportunity of conferring with Mr. Dawes, late governor of the colony of Sierra Leone, who left that place about six weeks after the arrival of the missionaries. From his intimate acquaintance with the circumstances of the colony and its vicinity, much useful information has been derived for the guidance of future plans.

From the statements of Mr. Dawes respecting his own views and those of the Corresponding Committee at the colony, it appears probable that Wonkapong, on the river Quiaport, will be fixed on as the first missionary settlement. The head-man of this native town is Fenda Módu, father of Dalla Módu; and is a man of great influence, and favourably disposed towards the colony. There is reason to hope that he will patronize the missionaries; build them a house; and grant them land, on which they may raise their own vegetables, and keep some live stock.

It appears advisable to the friends in the colony, that one chief missionary settlement should first be formed; where all the missionaries should for a time live together, till fully acquainted with the native language and customs; and from which they should make excursions, and occasionally reside among the neighbouring natives, as circumstances may open the way; but that to the original settlement they should still have it in their power easily to recur in all cases of difficulty. That this opinion fully coincides with that of your committee, may be seen in p. 348 of the society's publications.

It would be expedient, that such a settlement should have ready access to the colony, that it should be situated in a populous part of the Susoo nation, and that it should have easy intercourse with the interior. All these advantages appear to meet in Wonkapong; as it lies within a few days' sail north of Sierra Leone, contains about three thousand natives, is surrounded by a populous neighbourhood, and has easy intercourse with the interior, by means of the Quiaport, and various neighbouring creeks.

Your committee will now advert to the missionaries under preparation at Berlin.

It is with concern that they have again to report, that another of the students at the seminary at Berlin has drawn back from the service in which he had engaged. One of the four mentioned in the last report to have been taken under the protection of the society, withdrew from the seminary; and though he afterwards expressed his contrition, and applied for re-admission, our friends who preside over that institution, determined not to grant his request, among other reasons, because his constitution appeared too weak to encounter the difficulties of an African climate. In his place another student was nominated by them; which nomination, upon receiving their report of his character and attainments, was confirmed by your committee. These circumstances, of which your committee have been thus plainly obliged to report, this and the preceding year, cannot but be the occasion of sorrow: yet the prudence and tenderness which have been exercised in these cases by the directors of the seminary, increase their confidence, and give good reason to hope that these events will prove ultimately beneficial to the cause in which the society is engaged. Your committee, at the same time, are confirmed by them in the conviction of its being highly expedient to give the students a sufficient time to discover their real state and character, before they are actually sent out in the service of the society.

* Since the general meeting, intelligence has been received, by which the committee have learnt that Mr. and Mrs. Hartwig did not recover from the fever till the close of the year. At the date of the last letters, about the middle of March, Mr. Hartwig had been absent a month on a journey into the Susoo country.

The society will have pleasure in hearing, from the report of Mr. Jaenické, that these four students shew the sincerity of their profession by their christian walk and conversation, their diligence and their mutual love; and that they are making good progress in Arabic.

A fifth student, who has been upwards of two years in the seminary, and is rather more than forty years of age, and has a wife, with a daughter who is about seven years of age, having been strongly recommended by Mr. Jaenické, a correspondence has been carried on with Mr. Jaenické upon the subject, which is just concluded by your committee determining to receive him and his family under their care.

These five brethren, trial having been now made in the seminary, for a considerable period, of the consistency and steadiness of their walk as christians, will probably be instructed to apply for ordination in the course of a few months; as it is understood that they are in a state of preparation. Should they obtain ordination, they will arrive, it may be expected, in this country, in sufficient time to sail for the colony, after spending a few weeks here, by the first vessel in the autumn.

It is the present intention of your committee, that the greater part of the whole body of missionaries shall settle together, as above described, in Wonkapong, or some other suitable place, so soon as health and other circumstances will allow.

They wish at all times to wait for, and to follow, the guidance of divine providence. In the mean while, they are endeavouring, in conjunction with the Corresponding Committee at the colony, to lay a solid foundation for the future christian church, which they hope to be made the honoured instruments of rearing among the African tribes, by forming and maturing the most promising plan of proceedings.

Your committee have to congratulate the society on a considerable augmentation of its funds. A circular printed letter is now sent annually, towards the close of each year, to such clergymen throughout the United Kingdom, as your committee are led to suppose, by the best information in their power, friendly to the society's design. This has had a beneficial influence, both in exciting a warm interest in the prayers of many christians for the success of the society, and in greatly augmenting its funds by collections in congregations. Such has been, indeed, the liberality of the society's friends, that it affords full encouragement to engage in any plan, the prospects of success in which may seem adequate to the expense which it may involve; as there is every reason to conclude, from past experience, that the public will countenance and support such undertakings.

Your committee beg leave to return hereby public thanks to all the friends of the institution; and to urge on such clergymen, as have already favoured the society, by labouring to excite in their congregations a spirit of benevolence and prayer, the regular or occasional continuance of their kind exertions; and from those who have not yet found it expedient to do this, your committee respectfully entreat such attention to this object as circumstances will allow.

They see with regret opportunities of probable usefulness opening before them, which they would willingly embrace, were they provided with missionaries suitable to more diversified and extensive undertakings. The intercourse, indeed, which the society has formed with the Lutheran Church is a ground of great thankfulness, and promises to furnish it with as many missionaries as the funds of the society would probably be, for some years, adequate to support; but there are situations, in which it would be more particularly desirable to fix our own countrymen, could any such be interested in the great design.

The society would, therefore, account it an especial token of the divine favour, towards its designs, were clergymen from among ourselves, endued with a missionary zeal and qualifications, to come forward under its protection. While, indeed, opportunities of usefulness are presenting themselves at home, it is scarcely to be expected, in the usual course of things, that men, trained up with a view to the ministerial office at home, should offer themselves for the service of the heathen. Few instances can be pointed out of useful missionaries who left settled stations, either in or out of the established church. A sense of duty, in most cases well founded, and in many others imperceptibly influenced by local attachments and a natural love of ease, will probably render offers of missionary service but rare among clergymen of our own church, while circumstances at home continue as they are. Yet your committee earnestly entreat hereby the attention and active

influence of all the society's friends, in exciting and cherishing a love to the heathen, in any suitable persons within the sphere of their acquaintance.

Your committee have to inform the society, that one of the members of our own church, alluded to in the last report as likely to come forward under the society, has since obtained an appointment which has withdrawn him from his intended connexion with this society; but in which step your committee cheerfully acquiesced, as the appointment is to a post of considerable importance, and such as may ultimately lead, under God, to considerable influence among the heathen.*

The Edinburgh Missionary Society being about to print an Arabic Tract, written against Mahometanism, by the Rev. Mr. Brunton, now one of their missionaries at Karass in Georgia; and having offered to this society the permission of taking what number it might wish, your committee, after due examination of the translation of the said tract, made by Mr. Brunton himself, and an authentication of the execution of the tract by the Mahometan priest of Karass, resolved to avail themselves of the kindness of the Edinburgh society, and to take 750 copies, which have been received accordingly, and will be sent to Africa for distribution.

In conclusion, your committee would earnestly beg the prayers of all the members and friends of the society, for a blessing on its undertakings. They would be thankful for the protection and favour hitherto afforded to them, and would labour to unite patience with zeal, and submission with activity.

*A circumstance has recently come under the notice of your committee, which they here wish to mention. Capt. Norton, a chief of the Mohawk nation, whose Indian name is Tyonenhokarawn, has been for some months in this country on the public affairs of his nation, and has expressed an earnest desire of taking back with him a clergyman, as a missionary to his nation; whom he would engage to countenance, and to whose support he would greatly contribute. He has himself translated the Gospel of St. John into the Mohawk language, an edition of which has been printed in Mohawk and English, at the expense of the British and Foreign Bible Society: (See First Report of that society, pp. 16, 17.) Though this mission would not come exactly within the sphere to which the society proposes to direct its chief attention, yet, as it was the intention from the first to occupy any station of probable usefulness, and this appearing to be such, your committee would be happy to inform the society that a suitable missionary had been found.

POETRY.

Be still and know that I am God.
Psalm xlvi. 10.

LET me, thou sovereign Lord of all,
Low at thy footstool humbly fall;
And, while I feel affliction's rod,
Be still and know that thou art God.

When, or wherever thou shalt smite,
I'll own thee kind, I'll own thee right;
And, underneath the heaviest load,
Be still and know that thou art God.

Dost thou my earthly comforts stay,
And take beloved ones away;
Yet will my soul revere the rod,
Be still and know that thou art God.

Then be my trials great or small,
There's sure a need's be for them all;
Thus then thy dealings I'll applaud,
Be still and know that thou art God.

Let me not murmur nor repine,
Under these trying strokes of thine;
But while I walk the mournful road,
Be still and know that thou art God.

Still let this truth support my mind,
Thou can'st not err nor be unkind;
And thus may I improve the rod,
Be still and know that thou art God.

Thy love thou'lt make in heaven appear,
In all I've borne or suffer'd here;
Let me, till brought to that abode,
Be still and know that thou art God.

Then, when my happy soul shall rise
To joys and Jesus in the skies,
I shall, as ransom'd by his blood,
Forever sing thou art my God.